



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

sensation and deliberate invention. This renders it very unwise to place much credence in the Chronicler's unsupported statements on any subject. He is chiefly of value as reflecting the ideals, thoughts, and methods of his own day. Nor has the discovery of the Papyri from Assuan and Elephantine done as much for the Chronicler's reputation as Dr. Lehmann-Haupt would have us believe (p. iv). It is no more easy to accept the "decrees" of the Chronicler's narrative now than it was before the recent discoveries. They remain just as thoroughly Jewish documents as they ever were. Nor is there anything in the new Papyri that in any degree forces the originality of these "decrees" upon us. Indeed, a comparison of the Aramaic of the "decrees" with that of the Papyri points to a much later origin for the former as Professor Torrey has so clearly pointed out in his *Ezra Studies* (1910).

But, passing by these and other questions over which differences of opinion must arise, there remains a deal of sound learning and reliable information in Dr. Lehmann-Haupt's book. He has brought together things that have too long remained apart. He opens up many new vistas and deserves the gratitude of students everywhere for marking out a new path.

JOHN M. POWIS SMITH

THE UNIVERSITY OF CHICAGO

A NEW COMMENTARY ON HABAKKUK

The Book of Habakkuk presents a degree of difficulty to the interpreter out of all proportion to its size. A great amount of literature called forth by the desire to solve its problems stands to its credit both in English and in German. A wide diversity of expedients has been employed in these efforts after a solution. Some insist upon the essential unity of the book; others analyze it into almost infinitesimal portions (so e.g. Marti and Nicolardot). Its date is located all the way from the days of Jeremiah to the Maccabaeon period. The author of this latest commentary¹ has studied the work of all his predecessors carefully and is completely satisfied with none of them. He therefore undertakes to present a new attempt to solve the riddle of Habakkuk. His attempt comes well accredited, having been awarded the Senior Kenicott scholarship in the University of Oxford in 1909, when it was first written.

The most important part of this commentary is the full and critical

¹ *The Book of Habakkuk*. Introduction, Translation, and Notes on the Hebrew Text. By G. G. V. Stonehouse. London: Rivingtons, 1911. 264 pages. 5s net.

introduction, extending over 129 pages. The translation and the notes on the Hebrew text which constitute the bulk of the book give every evidence of sound scholarship and good judgment. The new element in Mr. Stonehouse's work is in his formulation of the problem which confronted Habakkuk. This may be summarized as follows: The Babylonians are rapidly subduing the entire West. It is a question of but a short time till they will be at the gates of Jerusalem. Their treatment of the subdued nations is oppressive and cruel. The spectacle of the successes of the Chaldeans and the sufferings of the nations overthrown has created panic in Judah. Conflicting parties contend for the control of the state policies. Some are for alliance with one power, some for alliance with another. The prophetic policy of absolute, unfaltering trust in Yahweh alone finds no supporters. How long will Yahweh permit this state of affairs to continue? What is to be the outcome of the present turmoil?

This interpretation takes the text of the book in the order in which it stands and eliminates from chaps. 1 and 2 only 2:11-14, 18-20. But a radical emendation of 1:5, 6a is also involved in it and is indispensable, unless these lines are dropped, when no satisfactory connection between 1:4 and 1:6b remains. Further difficulty with this view is occasioned by the character of the language used, according to this hypothesis, to describe the tyrannical treatment of the defenseless peoples by the Chaldeans. It reads very much more like a description of conditions within Judah herself. Further, the use of the terms *torah* and *mishpat* to designate Judah's foreign policy is without any good analogy. It is, indeed, not unlikely that the former of the two might have been so employed, but *mishpat* is too clearly defined to make such an expansion of its content probable. It distinctly denotes that which is right either because so decided by the judge or because it conforms to long-established custom.

Whatever may be thought of this latest offering to the interpretation of Habakkuk, it is certain that the keen criticism bestowed upon the works of previous commentators will compel a revision or a supplementation of their views. The author's treatment of the Psalm of Habakkuk runs along the usual lines. On 3:9, a famous *crux interpretum*, attention may be called to H. St. J. Thackeray's clever suggestion in the *Journal of Theological Studies* for January, 1911, which appeared after this book was in type.

JOHN M. POWIS SMITH

THE UNIVERSITY OF CHICAGO